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only by memories, and to which the future sends no call and offers no promise" (p. 194). There is many a fine passage of descriptive portraiture like that of the father of Ausonius, which elevates our standard of human nature by the instance of "an almost flawless character, one of those saintly souls who reach a rare moral elevation without support or impulse from religious faith."

Mere eulogy or denunciation are not here. The author has lived long with his facts and knows what allowances are due to the rhetoric of Jerome, the severe spirit of Salvianus, the prepossessions of Orosius. He knows how to supplement the delineations of pagan sources by facts to which they were indifferent. In this temperate and measured fashion Dill acquaints us with the class pride, the cultivated selfishness and want of public spirit which made the social malady of the time.

In generalizations we are all familiar with the evils which exhibit the decline and ruin of the great empire. Here we obtain such a substance of knowledge and such an appreciation of the incidence of those evils upon classes and individuals as evokes some strong emotion. The bad economic system of government and the hopeless corruption of the public service, which baffled every imperial policy of reform, are powerfully portrayed. Most novel, to the reviewer at least, is the exhibition of the tendency to stereotype society and thus to annul the freedom which is the vital condition of human advance, and to substitute for a living social organism a series of hereditary and immobile occupations and castes. For the common man this was "the principle of rural serfdom applied to social functions." By this very policy the government "received no guidance or inspiration from the thoughts or needs of the masses." The cultivated aristocracy lived in stately self-content reproducing the forms and ideas of the past without power or desire to shape the future. "To such a condition of death-like repose or immobility had the imperial system reduced the most intelligent class in the Roman world. Faith in Rome had killed all faith in a wider future for humanity."

A work of such vital interest and masterly performance will appeal to all who seek to know the tissue of historical life.

FRANCIS A. CHRISTIE.

Verfassungsgeschichte der Provence seit der Ostgothenherrschaft bis zur Errichtung der Konsulate (510-1200). Von FRITZ KIENER.
(Leipzig : Dyk'sche Buchhandlung. 1900. Pp. xii, 295.)

THIS is a remarkable contribution to the history of institutions. Its aim is to establish the continuity of Roman institutions of a higher type than those of a municipal character in Provence during the Middle Ages. The point of departure taken by the author is the year 510, the year of the establishment of the Ostrogothic rule in Provence. In discussing the transformation of the Roman provincial administration in the sixth century, Kiener passes briefly over familiar ground. The perpetuation of Roman municipal institutions he takes to be a truism. It is yet old,

though less familiar ground, when he penetrates into the provinces. Soon, however, new ground is broken, and the author's contentions become a series of surprises. In 561 Merovingian Provence had broken into three parts: (1) The 'Patriciate' of Marseilles; (2) The *Provincia Arelatensis*; (3) Eastern Provence, which was united with Burgundy. What was the origin and nature of the Patriciate of Marseilles? Was the *patricius a herzog* under another name? Waitz thinks the patriciate and the ducal authority practically identical (p. 52 note). This identity Kiener denies, and reasons with a conclusiveness that seems final. This portion of the book is a most brilliant piece of work. What was the influence of Roman administrative forms in Provence upon the Frankish system? The answer Kiener gives makes one breathless. He contends that the Merovingian government knew no official below the duke in the provinces. The Frankish count of the fifth and sixth centuries is a myth (see proofs, pp. 59-61). The inference is that the Frankish count was a development of the Karling epoch. He even attempts to fix the time of this change. It was under Karl Martel and Pepin. The Frankish *gau* were modified by the Roman *pagi*, the prevailing term to define the *territorium* of the *vicedominus*. The count thus becomes the parallel of the Roman *vicedominus*, while the vicar is a prototype of the later viscount. The author then aims to show that the *Patricius* of Marseilles was nothing less than the ancient Roman praetorian prefect of Gaul, Spain and Britain, fallen indeed from his once high estate, yet nevertheless connected in perfect continuity with the palmy days of the Empire. It would entail too large a space to dilate upon the evidence adduced, but the initial link is the transference of the seat of the Gallic prefecture from Trier to Arles between 390 and 418, and thence to Marseilles in the sixth century. The last allusion to the *Patricius* is in 780, a time curiously coinciding with the creation of the Frankish county-system. In course of time the *vicedominus* too disappears in Provence, though not until the tenth and eleventh centuries. This disappearance takes place in one of two ways. Either his territory tends to become identified with the *territorium* of the rising communes of Provence, or else the *vicedominus*, to save himself from being crushed in the coil of things ecclesiastical, becomes the *advocatus* or *vogt* of the twelfth and thirteenth centuries (p. 254). Already long before this the increasing power of the Church had transformed the civil vicar from a subordinate of the state to a deputy of the bishop (p. 127). Meanwhile the renascence of the cities of Provence had begun which culminated in the great communes. Here the Frankish *schöffen* have become judges, and by the middle of the ninth century are frequently called *judices*. The Roman idea had gained the mastery. The cities revolted against the justice of their feudal lords, and organized a judicial system of their own in which the *schöffen* are the principal feature. The point, of course, is that the form of Roman judicature was perpetuated. Ultimately the communal corporation appears in the consulate of which the *schöffen* are the nucleus, and which is defined as a joint union of the burghers for self-government (p. 132). The

twelfth century was the epoch of the communes of Provence. The striking fact in regard to them is that in their organization there is a reversion to the Roman type even in the case of lower political forms. Not merely does the communal association result from this inspiration of Roman judicial principles; the petty officials of the commune retain the form and the name of similar officials in the fourth century (pp. 163-167).

A word upon the sources may conclude. The greatest reliance has been placed upon the *Cartulaire de l'Abbaye de St. Victor* in Marseilles, the *Cartulaire de l'Abbaye de Lérins*, the *Cartulaire de l'Ancienne Cathédrale de Nice*, the municipal archives of Provence and the lives of St. Victor and St. Caesarius, bishop of Arles in 542. One very singular discovery which ought to be investigated more widely in other manuscripts, Kiener has made in the latter biography, namely that the Latin particles "vel" and "seu" have the meaning of *and*, in consequence of which the sentences where these words occur have an entirely different significance from the apparent meaning (p. 49, note 146). The work as a whole is remarkable for the depth of its research, the cogency of its demonstration and the importance of the facts presented.

JAMES WESTFALL THOMPSON.

Two of the Saxon Chronicles Parallel, with supplementary Extracts from the Others. Edited with introduction, notes, appendices and glossary by CHARLES PLUMMER, M.A., Fellow and Chaplain of Corpus Christi College, Oxford, on the basis of an edition by JOHN EARLE, M.A., Professor of Anglo-Saxon in the University of Oxford. Vol. II., Introduction, Notes and Index. (Oxford: Clarendon Press. 1899. Pp. clv, 462.)

AFTER a lapse of seven years Mr. Plummer concludes his work on the Anglo-Saxon Chronicle, interrupted by the preparation of his edition of Bede's *Ecclesiastical History*. The first volume, containing the texts of the Chronicle accompanied by a preface, appendices and a glossary, appeared in 1892, and is now followed by the present volume which completes the work with a long delayed introduction, the notes and an index. The present work differs from its basis, Earle's edition of 1865, rather in execution than in plan, but is of course a very great advance on its ancestor. It differs from Thorpe's six-text edition in the Rolls series, probably its other most widely known and used predecessor, in that it is accompanied by no translation, has a careful study of the MSS. and a whole volume of notes. As the most complete, accurate and scholarly edition of the Chronicle which has yet appeared its completion will be welcomed by historian and philologist alike. The space of this review forbids either statement or discussion of what is the newest and most important part of the introduction, perhaps, indeed, of the entire volume, the theory of the origin and development of the Chronicle and the history of the texts we possess. In regard to the former, "I have no hesitation in declaring," says Mr. Plummer, "that in my opinion the popular answer is in this